The Relief Society Magazine

April
1930

Vol. XVII
No. 4

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MRS. RHEA WAHLE CORNELIUS, Assistant Professor in Physical Education, formerly of Iowa State Teachers College.

DR. BESS V. CUNNINGHAM, Associate Professor of Education, Teachers' College, Columbia University (three weeks.)

DR. HOWARD R. DRIGGS, Head of Department of English Education, New York University (fifth week.)

DR. SUNDER JOSHI, Lecturer and Teacher of Extension Courses, Massachusetts State Department of Education, Division of University Extension.

DR. MARK A. MAY, Professor of Educational Psychology, Yale University; Investigator in the Character Education Inquiry, Teachers' College, Columbia (first week.)

DR. BORIS A. MORKOVIN, Assistant Professor of Sociology, University of Southern California.

DR. JULIAN H. STEWARD, Assistant Professor Anthropology, University of Michigan; University of Utah, 1930-31.

DR. JOHN SUNDWALL, Head of Department of Hygiene and Public Health, and Director of Students' Physical Welfare, University of Michigan (two weeks.)

To this list of out-of-state visiting faculty has been added Mary L. Bastow, Instructor in Art, Branch Utah Agricultural College; J. Spencer Cornwall, Supervisor of Music, Salt Lake City; and Heber C. Kimball, Instructor in Stenography and Typewriting, L. D. S. Business College.

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628 Merc. Lisle Light Wt..... 2.00
284 Ladies' Crepe Rayon 2.00
294 Ladies, New Style, Rayon 2.00
302 Ladies' New Style, Rayon 2.50
307 Men's New Style, Rayon.. 2.75
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No. 56 Ribbed Hvy. Cotton bleached 2.15
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No. 39 Ribbed Hvy. Wt. 50% Wool 3.85
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The Relief Society Magazine

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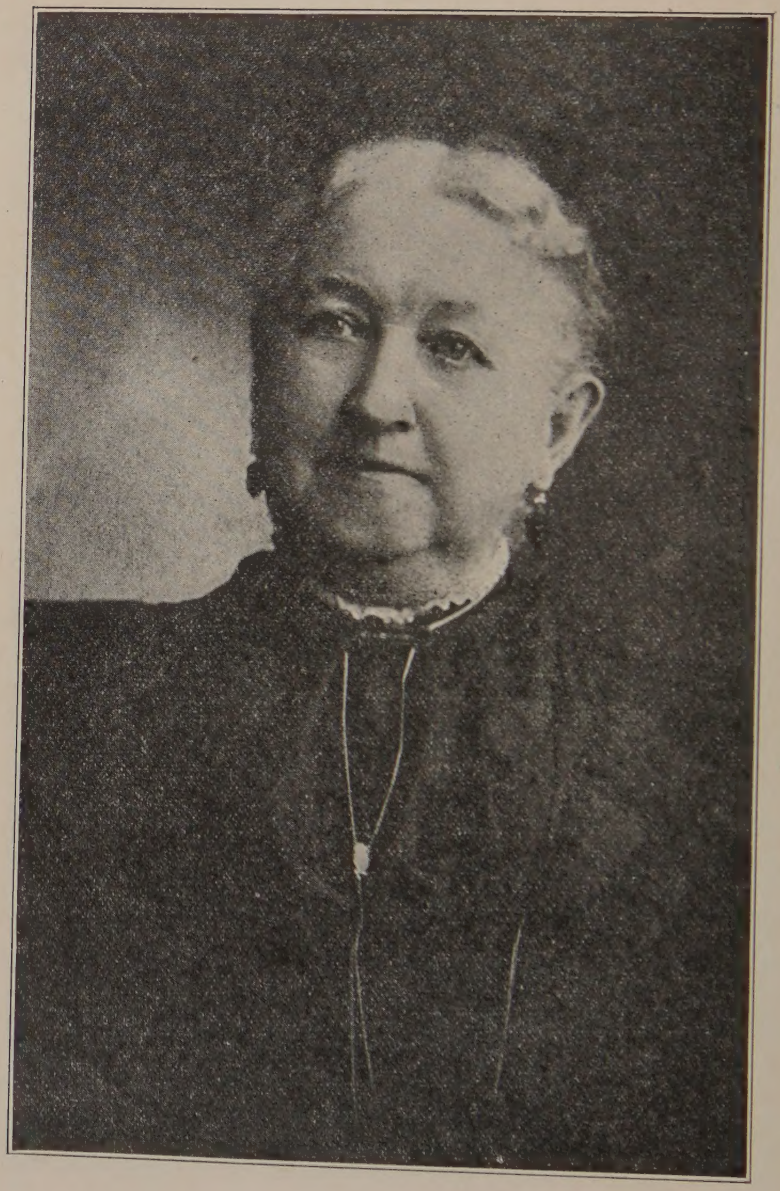
VOL. XVII APRIL, 1930 NO. 4

Mrs. Lucy Mack Smith

Mother of the Prophet. Joseph Smith became President of the Church of Jesus Christ of Latter-day Saints, April 6, 1830.



Mrs. Rachel Ivins Grant

Mother of President Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints, April 6, 1930.

Naylor
Sisters

Mrs. Louise Yates Robison

General President of the Relief Society of the Church of Jesus Christ of Latter-day Saints. Head of Temple and Burial Clothes Department of the General Board.

Business Manager of the Relief Society Magazine.

Mrs. Amy Brown Lyman

First Counselor to President Robison.
Head of the Social Service Department of the
General Board of the Relief Society.

Naylor
Sister

Mrs. Julia Alleman Child

Second Counselor to President Robison. Head of the Lesson Department of the General Board of the Relief Society.

Mrs. Julia A. F. Lund

General Secretary of the Relief Society

Miss Alice Louise Reynolds

Editor of the Relief Society Magazine.

Miss Maud May Babcock

Head of Department of Speech, University of Utah, Appointed Professor at University of Utah in 1902. *President of Board of Trustees of Utah School for Deaf and Blind* 1905 *to* 1917.

Mrs. Florence Jepperson Madsen

Head of Department of Music at Brigham Young University since 1920.
Director, Vocal Department, Lasalle Seminary, Boston, 1911-1916, *Instructor Chicago Musical College Summer of* 1927.

Mrs. Rhoda Bowen Cook

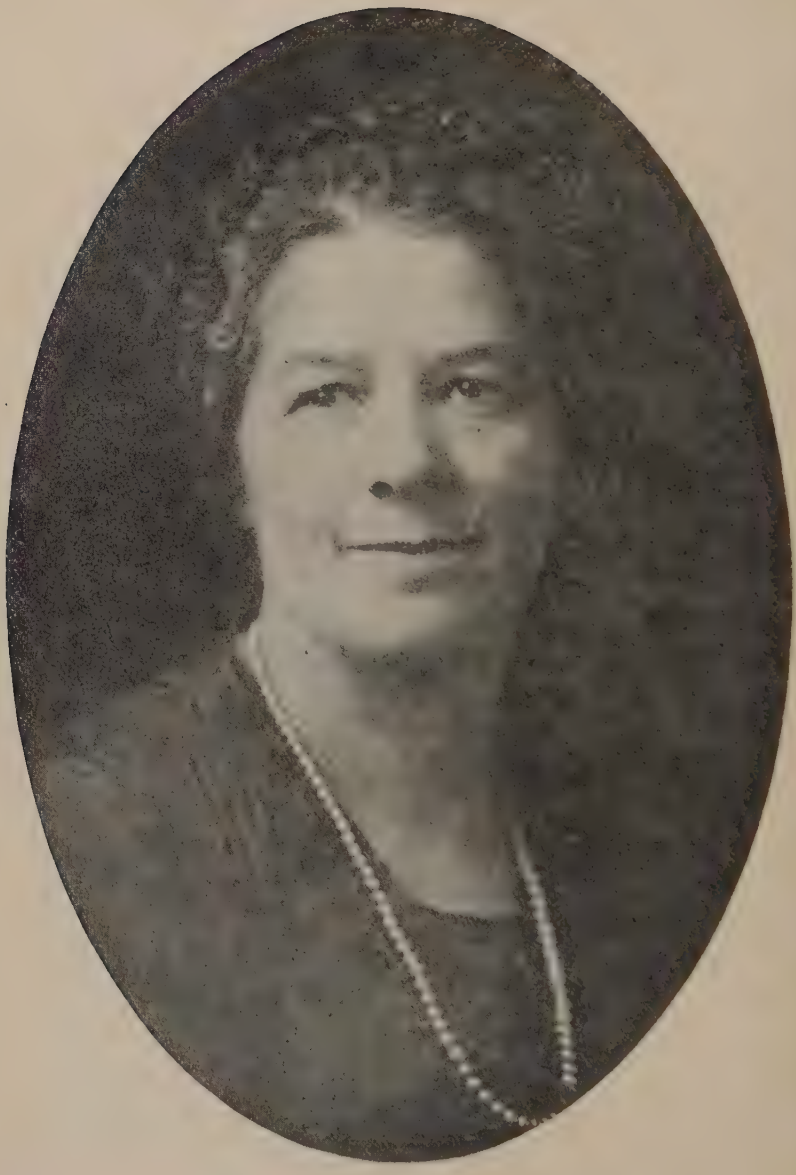
Head of the Textile and Clothing Department, School of Home Economics, at Utah State Agricultural College, 1900 *to* 1915.

Dr. Martha Hughes Cannon

First woman to be elected to the Senate of a Legislature in the United States. Held office 1896-1900. *Introduced six bills in the Senate of the State of Utah, all of which became law.*

Mrs. Jeannette Acord Hyde

Collector of Customs at the Port of Hawaii, appointed by President Coolidge, 1925, *reappointed by President Hoover,* 1929.



Mrs. Jennie Brimhall Knight

One of two women who were the first regularly called missionaries from among the unmarried group of Latter-day Saint women. Mrs. Knight served as a missionary in Great Britain from April 2, 1898 until December 9, 1898.

Mrs. Inez Knight Allen

Who in company with Mrs. Knight was the other woman first to receive a regular call for a Mission from among the unmarried group of Latter-day Saint women. Mrs. Allen served as a missionary in Great Britain from April 2, 1898 to July 4, 1900.

A PRAYER

Third Poem to Receive Honorable Mention in the Eliza Roxey Snow Poetry Contest

By Miranda Walton

God of the silent stars, teach me their calm
That all my petty cares may drift away:
Teach me the gold of silence, and of Truth.
And take me back when Morning comes. I pray.

Lord of the bluebird's song, give me the joy
That comes from living in a world of Thine:
Teach me to grasp the beauty of Thy work.
And show me how to make that beauty mine.

God of the autumn leaves and rain-bowed trees.
God of the harvest moon, and Indian sun.
Grant me the dues of labor, and the peace
That work can bring, and of a task well done.

God of the frozen snows, give me the hope
Thou hast planted in the hearts of Earth and men:—
When winter griefs and winds have had their way
The Miracle of spring and life will come again.

THE
Relief Society Magazine

VOL. XVII APRIL, 1930 No. 4

Our Gallery of Portraits

Alice Louise Reynolds

WE are presenting in this issue of the Magazine a series of photographs of Latter-day Saint women. We wish them to stand as symbols of the achievements of Latter-day Saint women during the one hundred years of Church History now closing.

Latter-day Saint Mothers

FIRST in our gallery of pictures, we place the photograph of Lucy Mack Smith, the mother of our Prophet, the Church founder. Next Mrs. Rachel Ivins Grant, mother of President Heber J. Grant, who is now the President of the Church. We desire that these two women, whose noble example stands out through the years, shall symbolize the glories of motherhood that form part and portion of the homes builded and consecrated by Latter-day Saint women. We wish to say, in modesty and humility, that we believe no better homes have ever come into being than those created by Latter-day Saints. Through Sister Smith and Sister Grant we pay tribute to the motherhood of the Church.

Relief Society Activities

OUR next photographs are of people who are in charge of various activities sponsored by the General Board of the Relief Society. First, we present President Louise Y. Robison, who, in addition to discharging the duties of General President, is at the head of the Burial Clothes Department of the General Board. This department has carried on its work in a highly efficient manner. There have been crises making the demand on this department very great, but it has always met its obligations. President Robison is also the business manager of the Magazine.

Welfare Work

NEXT we present Counselor Amy Brown Lyman, who is at the head of the Welfare Department. Since Mrs. Lyman first began the study of modern social work in Denver, she has kept in close touch with advanced methods. The aim of the department is to adapt these modern methods to the needs and conditions of Latter-day Saints. Its influence has been felt in practically every ward and stake in Zion.

Education

MRS. Julia A. Child is chairman of the lesson work. This department furnishes work in religious education, literature, and social

service. Throughout the years these courses have been pursued with great interest by women all over the Church. They are the important feature of the program at the weekly meetings.

Secretary's Department

IN the Secretary's Office is Mrs. Julia A. F. Lund, who must constantly care for a multiplicity of details. The many responsibilities of the Secretary will be partly realized and partly appreciated by the stake and ward secretaries throughout the Church. The Secretary's Office serves the field in detail matters every day of the year. Merely answering letters is a big piece of work.

The Magazine

THE Magazine, edited by Miss Alice L. Reynolds, carries the lesson work of the organization into the field, fosters and supports Latter-day Saint ideals and standards, and publishes articles that voice the forward movement of our present life.

Latter-day Saint Women and Education

IN the United States women do the major part of the teaching, and in this important work Latter-day Saint women have done their part. We are publishing the portraits of three women who have reached conspicuous places in the three colleges of the State of Utah.

The first is Miss Maud May Babcock, who is the first Latter-day Saint woman to head a department at the University of Utah. She is also the first and only Latter-day Saint woman who has been a President of a Board of one of the educational institutions of the State. For many years she was President of the School for the Deaf and Blind. A fact of interest concerning Miss Babcock is that she has always been in competition with men in her position. The head of the department of Dramatic Art is a man in most colleges and universities.

The outstanding assignment made to a woman at the Brigham Young University has fallen to the lot of Mrs. Florence Jepperson Madsen, who is head of the Department of Music. Like Miss Babcock, Mrs. Madsen has been in competition with men, as we usually find a man at the head of the Department of Music in our colleges and universities.

Mrs. Rhoda Bowen Cook has the honor of being the first Latter-day Saint woman to head a department of work at the Utah State Agricultural College. She was head of what is known today as the Textile and Clothing Department in the School of Home Economics.

IN addition to giving recognition to these women as leaders in the field of education, we wish to draw attention to their respective lines. Miss Babcock represents drama, a line of art that has always been encouraged and fostered by the "Mormon" Church. To all women of the Church who have used this form of art to express the ideality and beauty of life as well as some of its sordid cross-sections, we pay tribute through her.

Through Mrs. Florence Madsen, whose beautiful voice has been heard in many places of the United States in the alto part of the "Messiah," we pay tribute to all the singers of Zion who have added the beauty of their voices to hymns to the sacred words of scripture, and to the compositions of the great masters.

Mrs. Cook symbolizes beautiful handcraft work that has adorned the home, the costumes, of wife and children. To all who are skilled in this lovely art we pay tribute through Mrs. Cook.

We wish these three women, prominent in educational work in the State of Utah, to stand as symbols for all the work in education done by Latter-day Saint women, wherever they may be; for "Mormon" women are engaged in teaching in many of the States of the Union.

State and Federal Positions

OUR next group takes in two women, Mrs. Martha Hughes Cannon, who is the first woman to hold a seat in the Senate of any State Legislature in the United States; she was also the first woman elected to the legislature of the State of Utah. We desire that she shall stand as the symbol of all Latter-day Saint women who have served in State Legislatures since suffrage has been obtained.

Next is the portrait of Mrs. Jeannette A. Hyde, who holds the important post of Collector of Customs at the Port of Hawaii, now for a second term. Mrs. Hyde holds this position under the Federal Government. Not many women in the United States hold positions under the Federal Government, consequently we look on Mrs. Hyde as one who has blazed a trail where others may follow.

OUR last portraits are of Mrs. Jennie B. Knight and Mrs. Inez K. Allen, who were the first regularly called women missionaries of the Church. Many young unmarried women have been called on missions since that time, but they were first to go into the field, directed in many instances to do much the same sort of work as the Elders. To the ever increasing group of young women who have gone forth as ambassadors of Christ, we tender through Mrs. Knight and Mrs. Allen our gratitude and esteem.

To all Latter-day Saint women who have in any degree served their Church, their Nation, and their God, we dedicate this issue.

The Bathsheba W. Smith Memorial was established February 20, 1924 and became effective January, 1925. Five Temples have had the use of it, which means that ordinance work in the Temple has been done for some three hundred women.

There have been one hundred and two girls assisted in their course of study at the Brigham Young University by the Emmeline B. Wells Memorial Loan Fund. A fund first made available in May, 1922.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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Assistant Manager - - - - - - - - - - - - - - - Amy Brown Lyman

Room 20, Bishop's Building, Salt Lake City, Utah
Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah.

Vol. XVII APRIL, 1930 No. 4

EDITORIAL

The Book and the Poor

ONE of the comforting and really startling facts about the Book of Mormon is its constant and enlightened solicitude for the poor. For instance, Jacob, one of the early prophets, has this to say: "After ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted. (Jac. 2:19.)

Later Mosiah makes this illuminating remark: "For the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants. And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. (Mos. 4:26, 27.)

TO this Alma, in his inimitable way, adds: "And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing and ye are as hyprocrites who do deny the faith. (Alma 34:28.)

Mormon in his writings makes it clear that God rebuked the people for neglect of the poor—a fact

shown in the following passages: "And it was because of the pride of their hearts, because of their exceeding riches, yea, it was because of their oppression to the poor, withholding their food from the hungry, withholding their clothing from the naked." "And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities, and your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold, ye do love money, and your substances, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted."

The *Era* Notes Our Anniversary

THE Magazine has very great pleasure in recognizing the place given the Relief Society in the March issue of the Improvement Era. In connection with the article stressing the anniversary of the organization of the Society the Era also published cuts of the Presidency on its cover.

What we particularly appreciate about this tribute from our sister organization is the spirit of cooperation and good will that dictated it.

As the world advances, it begins to understand how futile emphasis on differences may be and how all important is unity. In the main our interest is a common one. For all that the Mutual Improvement Association is striving the Relief Society gives unqualified support. The article in the Era gives abundant evidence of the fact the Mutual Improvement Organization supports whole-heartedly the program of the Relief Society. We thank the Era for heralding to the young people of Zion the great purpose of our organization.

Our Former President

ON March 8, Mrs. Clarissa Smith Williams, the former General President of the Latter-day Saints' Relief Society, passed to her reward. On March 11th, services were held in the Assembly Hall at Salt Lake City. The spacious stand and the casket were enveloped in beautiful floral tributes carrying expressions of sympathy and love from Relief Society workers throughout the Church.

President Louise Y. Robison represented the General Board at the Services. Her tribute was tender, expressing appreciation for the high qualities of Sister Williams' character.

The May issue of the Magazine will publish tributes to President Williams from members of the Board associated with her.

Mrs. Lula Greene Richards, the first Editor of the Woman's Exponent will celebrate her eighty-first birthday on April 8, 1930. We congratulate Sister Richards and are very happy that she is with us to participate in the Centennary Celebration of the Church.

Carbon that is deposited by ordinary oil is gritty, hard, flint-like; it will tear paper; it will scratch brass—wear away steel.

The little carbon that Shell Motor Oil forms is soft, soot-like. Most of it blows away through the exhaust.

Avoid Carbon-Forming Oils —they damage modern motors

MANY oils that are otherwise good lubricants have a tendency to form hard carbon when they burn. The carbon they leave is deposited within the motor, causing all manner of troubles.

Shell Motor Oil, a fine new lubricant made by a new process, does not form hard carbon. It forms only a little soft soot that blows away through the exhaust.

SHELL MOTOR OIL

Program for 1930 Group Conventions

EXECUTIVE OFFICERS' MEETING (Saturday— half hour meeting preceding Public Meeting. For Stake Presidency and Secretary-treasurer only)

Discussion of Local Problems.

II. PUBLIC MEETING (Saturday—two hour meeting)

1. Greetings and Report .... Stake President
2. The Evil Effects of the Use of Tobacco .... Stake Board. Member
3. Musical number.
4. Great Movements Pioneered by Women Since the Organization of the Church of Jesus Christ of Latter-day Saints) .... General Board Member
5. Remarks.

III. STAKE BOARD MEETING (Sunday 8:30 to 9:45 a. m. Stake Officers and Board Members only)

1. Questionnaire .... General Board Member
2. How to Strengthen the Ward Organization .... General Board Member

IV. STAKE AND LOCAL OFFICERS' MEETING (For Stake Executives and Board Members, Ward Executives, Presiding Priesthood and Bishops.)

1. Report from Ward Presidents.
2. Ward Charity—Details of Administration .... General Board Member
3. Discussion.

RELIEF SOCIETY TWO DAY CONVENTIONS FOR 1930.

Alberta—August 16-17.
Bannock—April 26-27.
Big Horn—August 30-31.
Blaine—May 3-4.
Boise—May 31 - June 1.
Duchesne—May 10-11.
Emery—April 26-27.
Garfield—May 3-4.
Idaho—May 17-18.
Juarez—Sept. 6-7.
Kanab—Aug. 30-31.
Lethbridge—August 16-17.
Lost River—April 19-20.
Lyman—April 19-20.
Maricopa—Aug. 30-31.
Moapa—June 14-15.
Nevada—April 19-20.
Panguitch—May 17-18.
Raft River—May 31 - June 1.
Roosevelt—May 10-11.
St. George—June 14-15.
St. Johns—Aug. 16-17.
St. Joseph—Sept. 6-7.
San Juan—May 31 - June 1.
San Luis—June 14-15.
Snowflake—Aug. 23-24.
Star Valley—June 14-15.
Taylor—Aug. 23-24.
Uintah—Aug. 23-24.
Union—June 14-15.
Wayne—April 19-20.
Young—June 14-15.
Zion Park—June 14-15.

Guide Lessons For June

LESSON 1

Theology and Testimony

(First Week in June)

AMMON AND HIS BRETHREN

The Outline

1. Conversion.
   1. Who Ammon and his associates were.
   2. Their opposition to the Church.
   3. Heavenly manifestation to them.
   4. Result to Alma and Ammon.
   5. Purpose to preach to Lamonites.
      a. Why this mission chosen.
      b. Consultation with king.
      c. Promises of the Lord to him.
2. The Journey.
   1. Dangers involved.
   2. Conditions among the Lamanites.
   3. Preparations for journey.
   4. Breaking up of the party.
3. Ammon's Experiences.
   1. First apprehension by Lamanites.
   2. The Waters of Sebus.
   3. Conversations with King Lamoni.
   4. Results of conversations.
   5. Controversy with Lamoni's father.
4. Aaron's Experiences.
   1. Imprisonment.
   2. Release through Ammon's influence.
   3. Meeting with the head king.
   4. Subsequent successes.
5. Anti-Nephi-Lehi Church.
   1. Influence of the old king.
   2. The new name.
   3. Rise of Opposition.
      a. Who opposition were.
      b. Position of Lamoni.
      c. Results to both parties to the war.
6. Removal of new converts to Zarahemla.

The Story

ALTHOUGH the material for this lesson covers 35 pages, there is almost nothing in it but narrative. But it is narrative of a most thrilling sort, unusual even in the Book of Mormon.

When the angel appeared to Alma and Ammon that time, the same impression was made on Ammon and his brothers, sons of the King, as on Alma. For with Alma these men had been engaged in tearing down the church and faith which Alma's father and the King had labored to establish. But now the King's sons decided to undertake a mission to the Lamanites, while Alma stayed at home engaged in the work we have seen him do.

They were promised that many would believe on their word and that they would be preserved from the hands of their enemies. They were gone fourteen years. But when they returned they brought many thousand converts with them. And such converts!

On reaching Lamanite territory the party separated, each man going a different way. Ammon's fortunes lay in the land of Ishmael. He distinguished himself there and attracted the attention of King Lamoni. This led to conversations with the King and Queen, with the result that they and their people were converted.

Meantime Aaron had gone to another land, Jerusalem, where he was imprisoned. Later, after a set-to with Lamoni's father, who was the general ruler of the Lamonites, Ammon had secured the old monarch's promise to have Aaron and his companions released. After this Aaron and his friends converted the old King and thousands of his subjects and this led to a proclamation that opened the way for preaching the word throughout all the Lamanite territory.

THEN opposition developed. The Amulonites and Amalekites, apostates and children of apostate Nephites, stirred up enmity against the converts. The old King died after giving these a new name, and was succeeded by a son who had a less strong arm than he. The people of Lamoni were attacked, but refused to take up arms in self-defense.

In the end the Lamanite converts, many thousands in number, were removed to Zarahemla, where they were set apart by themselves and given protection by the nation.

This story, a very wonderful story, is complete by itself, and forms one of the episodes of the Nephite people, in which that nation must have abounded.

Observations

1. The Lamanites at this period: From all accounts the Lamanites were far more numerous than the Nephites. This was due partly, it seems to the fact that they hung together better than their civilized neighbors. For the Nephites were always at loggerheads with one another. And then, too, disgruntled Nephites went over to the Lamonites, whereas no Lamanites ever defected into the ranks of the Nephites.

THE Lamanites therefore covered more territory than the Nephites. The historian says that they almost surrounded the country occupied by the Nephites. And they had many "lands" and cities. Twelve of these are mentioned by name—Ishmael, Middoni, Jerusalem, Mormon, Nephi, Shilom, Shemlon, Lemuel, Shimmilon, Amulon, Helma, Midian.

Their government was simpler than that of their neighbors. They had a "king" over each of these lands, as in the case of Lamoni, who ruled over Ishmael, all of whom seem to have been more or less responsible to a head king. It was a sort of feudalism, such as we find in Mediaeval Europe, only not perhaps so well knit together.

In habits and customs the Lamanites were far inferior to the Nephites. While many of them lived in houses—built perhaps mostly by the Nephites before their migration north—still some of them dwelt in tents. Especially was this true of those who lived in what was known as The Wilderness. They had no literature. They neither wrote nor read. They knew nothing of God or revealed religion. The historian describes them as "a wild and a hardened, and a ferocious people; a people who delighted in murdering the Nephites, and robbing and plundering them; and their hearts were set upon riches, or upon gold and silver, and precious stones." An idle and indolent race, they worshipped idols.

2. An heroic undertaking: We must bear in mind that this missionary enterprise of Ammon and his fellow workers was undertaken about eighty-five years before Christ. The Nephites and the Lamanites had gone on in their separate ways for nearly five hundred years, each de-

veloping along a different line. Moreover, the Lamanites, on the one hand, had acquired and cultivated an intense bitterness of feeling towards their neighbors, the spirit of hatred and revenge and murder. And the Nephites on their part, had developed a fear and distrust of the Lamanites. And there you were. During these hundreds of years of separation the Nephites had never even attempted, so far as we know, to conquer their foe by means of the only power that ever does really conquer—the power of Christ, the power of love.

ALL of a sudden there rises among the Nephites a man who has the idea that these barbarians can be converted to the truth of revealed religion. And what is more, he is willing to risk his life in the undertaking. It is a grand idea. It is like a League of Nations only greater, because dominated by love, not fear. Doubtless if it succeeded, it would be the biggest piece of work done on the continent in five hundred years.

But what shall we say of the man who conceived this huge plan in the first place? Men are to be judged by the ideas they have and their success in executing them. Remember "the glory of God is intelligence." There is room here for the imagination to revive the man Ammon.

And here once more we come upon the most wonderful thing in life —the immense power of love. For here was Ammon trying to outdo himself in breaking down the barriers of faith and truth, all of a sudden, like Paul facing in the opposite direction, and becoming even more determined and active in building what he had been trying to tear down. And then, when he had got the idea firmly embedded in his soul, nothing else counted—not father and mother, not former associates, not ties of home and homeland, not even life itself, to say nothing of possible hardship and suffering by the side of which death itself would be sweet. Here is life on the grand scale, where men can utterly abandon themselves in the larger good, can abnegate self to the uttermost. Such an instance as this is a luminous comment on that profound saying of Jesus, that if we would save our life we must lose it. For if Ammon had not carried out this great plan of love and sacrifice, the chances are not only that we would never have heard of him but that he himself would have been lost to himself.

THAT was the effect of conversion on a man of cultivated intelligence. The results of conversion were just as powerful on the simple-minded Lamanite. And it was even more striking. Once Lamoni and his people became aware of the meaning of truth, their lives took on a new significance. They sluffed their old habits of sin. So great had suddenly become their horror of taking human life—a thing that theretofore had given them no compunction whatever—that they would not even take up arms in self-defense; and in order that they might not be tempted to break their vow, they buried all their weapons of war in the earth. It was a simple enough act in itself and one that we are inclined to undervalue, but it was a sublime act all the same and showed the hold that truth may have on the human heart.

3. Perhaps this is as good a place as any in which to call attention to two matters—one of substance and one of form—that go to show the divine origin of the Book of Mormon.

The Book of Mormon, as you know, claims to be a translation, not

an original production by Joseph Smith. This requires that everything must be in keeping with that idea.

The Nephite Record being an inspired translation, its spirit throughout should be the most wholesome. Now the essence of goodness is that there must be service. The "work and the glory" of even God is "to bring to pass the immortality and eternal life of man." That is, to serve. Now this is the very heart and core of the Book of Mormon. There can be no doubt of this in the mind of anyone who will read that volume with an open mind. In a word, the Nephite Record abounds in such instances as this of Ammon and his companions—a willingness to make any personal sacrifice in order to bring about the larger service or good. Nephi, Benjamin, the two Mosiahs, the two Almas, Abinadi, and now Ammon and his friends. No mere deceiver or religious fraud would be likely to compose and publish a work of this character.

A SECOND observation concerns the form of the work. If the Book of Mormon is an inspired translation, as the Saints claim, then its literary form should be in keeping with that hypothesis. In a previous lesson attention was called to the fact that the Small Plates of Nephi—the first one hundred fifty-seven pages of our present editions—is in the first person. This is the case because it is not an abridgment at all like the rest of the book—except actual quotations. And that fact agrees with the assumption that it is an inspired translation.

In the present and the preceding lesson we have a similarly strong point. In Alma the eleventh chapter we have an account of the Nephite coins. This is in agreement with the claim that Mormon had before him the record of Alma, of which he was making an abridgment. It is hardly probable that Alma would set down in his account, which was not intended to fall into strange hands, a statement of the coins then in use. There would be no reason for that. But there was the best of reasons why Mormon should do so in his record, because it was intended to be read by persons hundreds of years then in the future, and by those who would not be familiar with the coins used by the Nephites.

Exactly the same line of reasoning holds good of Mormon's description of the Lamanites of the period in which Ammon lived. Alma knew their condition. His readers, if he ever had any, would have the same information. But not so with Mormon and his readers. He was making an abridgment for a generation yet in the future.

The force of this argument will be seen at once if the conditions were reversed—if the Small Plates were in the third person, and so on.

Questions

1. Why was the mission to the Lamanites such a hazardous undertaking?
2. Why is the burying of their weapons of war by Lamoni's people such a sublime act?
3. How would you justify the statement found in Alma 24, verse 30?
4. Why did it seem necessary for Ammon to display the power given him in the way he did?
5. What personal qualities do you find in Ammon?
6. Compare Alma and Ammon.

References

Book of Alma, chs. 17-28, inclusive.

"Dictionary of the Book of Mor-

mon" (Reynolds) under Ammon, Lamoni, Aaron, Amalekites, Amulonites.

"Message and Characters of the Book of Mormon" (Evans) pp. 188-217.

LESSON 2

Work and Business

(Second Week in June)

TEACHER'S TOPIC

Summary

During the past year we have considered characteristics which are fundamental in character-building and absolutely necessary for success and happiness in life.

The following points may be emphasized:

1. The burden of responsibility in character development is on the parents—in the home.
2. Parents need to be guided by intelligent understanding of child nature.
3. Our aim should be the ultimate good of the child, not yielding to whims nor seeking the easiest way out for the moment.
4. Example is the best teacher. We must be what we wish them to become.
5. Moral qualities are built up through practice, and not by being "talked at or preached at." The home must furnish the right conditions for the formation of these habits. There are wonderful opportunities in the simplest situations of everyday life.

"When we talk about building character, the essence of this building is learning. * * * It is learning of life that I am talking about, and I would give you this definition of learning: learning is conduct that has been so acquired that when the time comes it carries itself."

—*William Kilpatrick—Columbia University.*

Cooperation of Parents

I. Social Standards.
   1. As members of the human race, we must share a common social life.
   2. This social life is necessary to our development.
   3. Though we disapprove of some community standards, we cannot withdraw our children from group life. It is their environment. They must venture forth.
   4. Young people are governed largely by group standards.
      a. Children often resist on the ground that similar requirements are not made of neighbors' children.
   5. Lacking in experience and undeveloped mentally and spiritually youth needs help in forming right standards.

II. Parents' responsibility.
   1. In shaping character in the home.
   2. In modifying community standards.
      a. Get acquainted with parents of children's friends.
      b. Seek united action. More cooperative work on the part of parents. Parents' maxim should be—decide what is best for the ultimate welfare of the child and then work together toward that end.

III. Some community standards which can be modified only through cooperation of parents.

Late hours.

Numerous and expensive parties —encourage parties at home—have them simple.

LESSON 3

Literature

(Third Week in June)

MARTHA GILBERT DICKINSON BIANCHI

MARTHA Bianchi, author of "The Life and Letters of Emily Dickinson," and daughter of William Austin and Susan Huntington Gilbert Dickinson, was born in Amherst, Massachusetts. After receiving her education at Miss Porter's school, Farmington, Connecticut, she spent some time in traveling. She was married in 1903 to Captain Alexander E. Bianchi.

Mrs. Bianchi is the author of a number of poems and novels, also a contributor of articles to several of the magazines, including "Scribner's," "The Atlantic Monthly," and "Century."

She was opposed to woman suffrage.

This brief sketch was taken from an Encyclopaedia.

THE LIFE AND LETTERS OF EMILY DICKINSON

By Her Niece—Martha Dickinson Bianchi

EMILY Dickinson, "one of the most original intelligences and possibly the greatest woman poet of modern times, was born in Amherst, Massachusetts, December 10, 1830. She was a physical as well as a spiritual hermit, actually spending most of her life without setting her foot beyond her own doorstep. She wrote her short, introspective verses without thought of publication; and it was not until 1890, four years after her death, that the first volume of her posthumous poetry appeared, with an introduction by Thomas Wentworth Higginson."

"That her work will last longer than the work of the majority of her —or our—generation is, I think, indubitable. That it is sometimes erratic, half done, and thrown off with no thought of publication, in need of the finisher's file, is also, I believe, self-evident. But in the greater number of the poems, the leap of thought is so daring, the gaps so thrilling, that moments which, in a lesser spirit, would have turned to pretty or audacious conceits become startling snatches of revelation." * * *

"It is no secret that Emily Dickinson fell in love with a man already married, that she renounced her love, and withdrew from the world. (The poem entitled 'The Soul Selects' is evidently autobiograhical commentary.")

We give it here:

THE SOUL SELECTS

The soul selects her own society,
Then shuts the door;
On her divine majority
Obtrude no more.

Unmoved she notes the chariots pausing
At her low gate;
Unmoved, an emperor is kneeling
Upon her mat.

I've known her from an ample nation
Choose one;
Then close the valves of her attention
Like stone.

"In 1884 she was stricken, like her father, with Bright's disease. Two years later, on May 16, 1886, at Amherst, this woman with 'the

soul of a monk of the Middle Ages bound up in the flesh of a Puritan' died, after a life devoid of outward adventure. Few were present at the funeral; fewer still dreamed that she would outlive the obituary in the Springfield Republican. Today her place is secure; her work is definitely

> Of the Colossal substance
> Of Immortality."
> —Notes from a brief biography by *Louis Unter-Meyer.*

THOSE who are assigned to give this lesson should bear in mind that they are not to present especially Emily Dickinson, or her poetry, but particularly "The Life and Letters of Emily Dickinson," by Martha Dickinson Bianchi, a niece of the poetess.

Though the book is a large one, on account of the nature of its contents it is one of the easiest of the course to give, for the reason that the reviewer can find so many quotable passages, more or less unattached, which will not only reveal Emily Dickinson herself, but Mrs. Bianchi and her book.

The volume consists of two parts: "Her Life," and "Her Letters." The first part—"Her Life"—is divided into eight chapters: 1. Ancestry; 2. Childhood; 3. School Days; 4. Social Life at Amherst Seventy Years Ago; 5. The End of Peace; 6. A Hedge Away; 7. Later Years From Friends and Books; 8. Her Religion. The second part consists of her letters to various people, in which many of her pert little bits of verse appear.

In this volume Martha Bianchi has done a very creditable piece of work. She has given us an intimate, spritely, delicate picture of her aunt, who. little known during her life time, has come to rank high among American poets. Mrs. Bianchi, possessed evidently of some of Emily Dickinson's spirit, has given us a sparkling picture of the little girl who lived and wrote and loved nearly a century ago.

In giving reason for producing the book, the author in a prefatory note says: "A high exigence constrains the sole survivor of her family to state her simply and truthfully, in view of a public. which has, doubtless without intention, misunderstood and exaggerated her seclusion—amassing a really quite voluminous stock of quite lurid misinformation of irrelevant personalities. She has been taught in colleges as a weird recluse, rehearsed to women's clubs as a love-lorn sentimentalist—even betrayed by one American essayist of repute to appear a fantastic eccentric.

"On the other hand, she has been named 'the feminine Walt Whitman' in at least one of the great universities; in another—

> Of the Colossal substance
> Of Immortality."

THAT Mrs. Bianchi has succeeded in stating her simply there can be little doubt; but how truthfully it is as yet impossible to say. If by truthfully the author meant that she expected to tell the whole truth, then certainly she has fallen short, for there are many recesses in Emily Dickinson's mind and heart into which the reader is not allowed to glance, let alone look with anything like understanding.

Mrs. Bianchi, however, is frank enough to admit that her aunt, in spiritual qualities, at least, was too much for her limited pen and her unlimited love. She says: "However the present volume may lift the veil, or presume to lead her shy reality into the light of mortal dawns again, Emily alone supplies the only

clue to herself, the articles of her faith—

"The Soul's superior instants
Occur to her alone,
When friend and earth's occasion
Have infinite withdrawn.

"Or she, herself, ascended
To too remote a height,
For lower recognition
Than her omnipotent.

"This mortal abolition
Is seldon, but as fair
As apparition—subject
To autocratic air.

"Eternity's disclosure
To favorites, few,
Of the Colossal substance
Of Immortality."

That poem, to be understood must be thought over—dreamed over—for it, too, is of the "substance of immortality." She is evidently trying to voice a truth which hung frequently about Emerson and others of the great philosophers that only when earth and friends and time have withdrawn infinitely away does one see the superior quality—or immortality if you will—of the soul. Lorado Taft attempted the same poem in stone in his magnificent group "The Solitude of the Soul." Mrs. Bianchi is acknowledging that it is quite impossible for a biographer to reveal the soul of one who can only catch glimpses of her own greater self at intervals. The person, she says in other words, sometimes "ascends to too great height" for common mortal recognition and that, therefore, those heights cannot be chronicled because they can be so indistinctly understood in common moments.

HERE one thinks of the apostles and Jesus. They could understand Jesus, the man, rather well; but Jesus the God they could not understand at all. That is, whenever Jesus was "transfigured before them" the apostles were simply dumb or—slept.

Mrs. Bianchi makes further excuses by saying: "The essential difficulty in presenting a Life of Emily Dickinson has been enhanced by the sacred pact observed with her chosen few, that all letters should be burned after her death. This excludes exactly those which might have held together the frail external incidents of her days, which seem so scantily supplied to those ignorant of the thronging events of the Spirit which eternally preoccupied her."

Those letters, no doubt, suggested the recesses of her life which the poetess preferred should remain in at least partial shadow. To one of Martha Bianchi's temperament, as expressed in her spritely book, a hint was evidently sufficient. We, therefore, close the volume, believing the tender niece who knew her aunt for many years, might have given us much more had she not feared breaking faith with the dead.

But turning more directly to the biography we read: "Emily Dickinson's ancestry is distinctly traced in nine generations in America." "Her local ancestry settled in old Hadley, and a later generation was one of the founders of the church and town of Amherst. There were Dickinsons mentioned in Hadley among the first letters of the original Indian grants in 1659."

By that we learn that Emily's progenitors were among the first arrivals in America and that she is in a very real sense an American poetess. Her father was a lawyer practicing in Amherst, Massachusetts, a graduate of Yale University. Her mother "was an exquisite little lady of the old school long passed into mythology." She was the daughter

of Alfred Norcross, of Monson. "The family was well-to-do and she was educated and finished off at a school for young ladies at New Haven, very much in repute in her day.

UPON her marriage, no railroad then reaching Amherst, her dower was brought by several yoke of brindle oxen—" "Emily Norcross Dickinson feared and honored her husband after the manner of the Old Testament. She trembled and flushed, obeyed and was silent before him. He was to her Jehovah, and she was to him the sole being to whom he intrusted the secrets of his inmost heart. His letters to her were discreet, respectful, "frosty but kindly"—ending always with the assurance of his remaining her 'most ob't servant, Edward Dickinson.'"

"It is impossible to derive Emily from either her stately father or her fluttering little mother, always timorous, always anxious. Treasured among the daughter's most cherished papers, was found the little yellow certificate of her mother's exemplary conduct as a girl at school:

"Miss Emily Norcross, for punctual attendance, close application, good acquirements, and discreet behavior merits the approbation of her preceptress.

"E. P. DUTCH."

"And out of this human stock and precision of living came the little girl whose soul flew up and away like the smoke from the high chimneys of her home under the tall pines."

It is with such delightfully "different" notes as those that this book abounds, indicating that Martha Bianchi inherited much of the birdlike quality of her relative.

"Emily Norcross Dickinson, named for her mother, was born December 11, 1830, in Amherst, Massachusetts, in the old house said to have been the first erected of brick in Amherst."

"Her brother Austin, (Martha Dickinson Bianchi's father) and her younger sister Lavinia, were the other children of the home, both possessed of marked ability and varied temperament."

THE chapter dealing with Emily's childhood here must be passed by with the mere mention that the author calls attention to the fact that Helen Fisk, later known as Helen Hunt, the poetess, was one of the Dickinsons' favorite playmates.

Her school days and her social life must also be skipped, although the reviewer in class might well spend some time by quoting from both of those chapters.

Then came her unfortunate love affair over which her niece passes so lightly and delicately, but which, in all probability, had much to do with giving us one of our greatest American poetesses and perhaps one of the world's greatest. A glimpse of her tragedy and the manner in which she met it are given in one of her letters quoted on page 49 and followed by some verses. They run:

"Susan—We both are women and
there is a Will of God;
Could the dying confide Death.
there would be no dead.
Wedlock is shyer than death.
Thank you for tenderness.

"And during her first ecstasy of renunciation:
"Title divine is mine
The life without
The Sign.
Acute degree
Conferred on me—

Empress of Calvary.
Royal, all but the
Crown—
Bethrothed, without the Swoon
God gives us Women
When two hold
Garnet to garnet
Gold to gold—
Born—Bridaled—
Shrouded—
In a day
Tri-Victory—
'My Husband"
Women say,
Stroking the melody,
Is this the way?

Emily."

The author follows with a word portrait of her subject taken from the preface to one of her volumes of poetry—"The Single Hound." This could well be read in class. It closes with the very apt statement:

FASCINATION was her element. "She was not daily bread; she was star dust. Her solitude made her and was part of her."

The chapter entitled: "A Hedge Away" is filled full of intimate little glimpses of Emily and her new love, "Sister Sue" or "Sister Susan," her brother Austin's wife. The flashes on pages 60 and 61 would be interesting to the class and also illuminating.

It is in the discussion of Emily Dickinson's religion that her niece reveals her own power best. Caught by the spritely, one might say almost irreverent, flashes of the poetess, the author reveals an insight into true religion that is definitely refreshing. She senses the shortcomings of the creeds, and in Emily's quiet little flings discovers a deeper, more beautiful religion, which is, after all, the religion of the Master. Love is at its heart—not fear, not sham, not preachments, merely Love unfeigned.

Then came the end. Her biographer writes:

"While her work still fascinated her, there came a morning in June, 1884, when without warning Emily was smitten as her father before her, and though she lived for two years after,

"The green world went on a sudden blind,"

and it was impossible for her to write more than an occasional penciled note. She wrote her sister at this time, 'You must let me go first, Sue, because I live in the sea always now, and know the road!"

"It was on May 16, 1886, that her family gave her back to immortality with a strange relief, as of setting a winged thing free. At the simple funeral in the old house, Colonel Higginson read a poem of Emily Bronte's, the last words she ever wrote, prefacing it by saying: THIS poem on Immortality "was a favorite of Emily Dickinson who has just put it on—if she could ever have been said to have put it off." The poem might well be read to the class as a statement of her religion.

The tribute of her brother's wife —the Sister Sue of her love—is rather fine and might well be quoted in part. Among other things she said:

"A Damascus blade gleaming and glancing in the sun was her wit. Her swift poetic rapture was like the long glistening note of a bird one hears in the June woods at high noon, but can never see. Like a magician she caught the shadowy apparitions of her brain and tossed them in startling picturesqueness to her friends, who, charmed with their simplicity and homeliness as well as profundity, fretted that she had so easily made palpable the tantalizing fancies forever eluding their bungling, fettered grasp. . . . "How

better note the flight of this 'soul of fire in a shell of pearl' than by her own words?

"Morns like these we parted;
Noons like these she rose;
Fluttering first then firmer,
To her fair repose.—*S. H. D.*"

INTERESTING are all the letters. The one who gives the lesson may select almost at random and find something illuminating and interesting, on account of that "difference" which is the spark of genius. Here are two examples:

To Colonel T. W. Higginson, August, 1874.

"When I think of my father's lonely life and lonelier death there is this redress—

"Take all away,
The only thing worth larceny
Is left—the Immortality.

"My earliest friend wrote me the week he died, 'If I live, I will go to Amherst; if I die, I certainly will.'

"Is your house deeper off?

"Your Scholar."

To the same, June, 1875.

"Dear Friend,—Mother was paralyzed Tuesday, a year from the evening father died. I thought perhaps you would care.

"Your Scholar."

"A death-blow is a life-blow to some
Who, till they died, did not alive become;
Who, had they lived, had died, but when
They died, vitality begun."

In one of her letters to her nieces she said this so succinctly:

"A word left careless on a page
May consecrate an eye,
When folded in perpetual seam
The wrinkled author lie."

And again: "Life is a spell so exquisite that everything conspires to break it." Letters on pages 292, 293, 306, 397, and 336 seem to me to be especially fraught with great "Imaginings."

Questions and Problems

1. Locate Amherst, Massachusetts, on a map, giving some approximate distances from New Haven and Cambridge.

2. Why was it quite impossible for the author to state Emily Dickinson Full "Truthfully."

3. What are your reactions to the poem, beginning, "The Soul's Superior Instants?"

Do you ever sense "Superior instants?" Do you think they are common with humanity?

4. Discuss the two little poems beginning, "Take All Away" and the one "A death-blow is a Life-blow."

5. Bring to class any poems of Emily Dickinson that may have been especially helpful or interesting to you.

6. Quote some of Mrs. Bianchi's most effective passages.

7. Discuss Mr. Higginson's statement: "This poem on Immortality was a favorite of Emily Dickinson, who has just put it on—if she could ever have been said to have put it off." What is the significance of his words?

Interesting Poems by Emily Dickinson

EXPERIENCE

I stepped from plank to plank
  So slow and cautiously;
The stars about my head I felt,
  About my feet the sea.

I knew not but the next
  Would be my final inch,—
This gave me that precarious gait
  Some call experience.

LOST FAITH

To lose one's faith surpasses
  The loss of an estate,
Because estates can be
  Replenished,—faith cannot.

Inherited with life,
  Belief but once can be;
Annihilate a single clause,
  And Being's beggary.

Who has not found the heaven below
  Will fail of it above.
God's residence is next to mine,
  His furniture is love.

ASPIRATION

We never know how high we are
  Till we are called to rise;
And then, if we are true to plan,
  Our statures touch the skies.

The heroism we recite
  Would be a daily thing,
Did not ourselves the cubits warp
  For fear to be a king.

THE BRAIN

The brain is wider than the sky,
  For, put them side by side,
The one the other will include
  With ease, and you beside.

The brain is deeper than the sea,
  For, hold them blue to blue,
The one the other will absorb,
  As sponges, buckets do.

The brain is just the weight of God,
  For, lift them, pound for pound,
And they will differ, if they do,
  As syllable from sound.

A MAN

Fate slew him, but he did not drop,
  She felled—he did not fall—
Impaled him on her fiercest stakes—
  He neutralized them all.

She stung him, sapped his firm advance,
  But, when her worst was done,
And he, unmoved, regarded her,
  Acknowledged him a man.

A BOOK

There is no frigate like a book
  To take us lands away,
Nor any coursers like a page
  Of prancing poetry.
This traverse may the poorest take
  Without oppress of toll;
How frugal is the chariot
  That bears a human soul!

JOY IN DEATH

If tolling bell I ask the cause;
  "A soul has gone to God."
I'm answered in a lonesome tone;
  Is heaven then so sad?

That bells should joyful ring to tell
  A soul had gone to heaven,
Would seem to me the proper way
  A good news should be given.

LESSON 6

Social Service

(Fourth Week in June)

Organization and Administration of Social Work

IN the five preceding lessons we have outlined the field of social work in terms of its general scope and methods. Many important details have, of necessity, been omitted. Our purpose has been achieved if our readers have gained a correct, although general impression of this vast area of Christian endeavor.

It remains for us to consider in this, the last lesson, the ways in which these diversified needs are being met.

1. *Financing Social Work*

IT is greatly to the credit of our Western civilization that vast sums of money are yearly devoted to public and private work. It is increasing out of all proportion to the general increase in wealth, chiefly for the reason that individuals and social groups are becoming more and more altruistic.

The cost of administering those forms of social work called "public welfare," (i. e., the care of the insane, the blind, the deaf; almshouses, county hospitals, mothers' pensions, etc.,) is borne out of public funds secured through taxation. All other forms of social work, called "private philanthropy," are financed wholly by voluntary donation.

VOLUNTARY donations for philanthropic purposes range all the way from the million-dollar endowment (e. g. Julius Rosenwald's gift for negro education) to the few coppers dropped into the Salvation Army "pot" at Christmas. Some organizations—such as the American Red Cross, for example, conduct a yearly drive for membership. Many religious groups doing social work (e. g., the Jews in large American cities) assess their donors a given amount.

The most typical method in this country, however, is the "drive" or "campaign," in which a children's organization, for example, appeals directly to the public by means of the "tag-day." These campaigns, of course, are promoted by the usual methods of advertising through newspapers, leaflets, posters, radio, and the pulpit.

Before the war it was customary for each social agency to make its own "tag-day." During the strenuous days of 1917 and 1918, however, drives of one sort or another became so frequent that the public—largely on the initiative of its business-men—sought to protect itself by combining these drives and establishing what is called "The War Chest." This method of substituting one big money-raising campaign for a number of independent "tag-days" has developed so rapidly since the war that at the present time most American cities of any size maintain a "Community Chest," an organization through which most of the accredited, non-sectarian agencies raise their funds jointly.

II. *The Organization of Private Philanthropy*

ONE of the precursors of the community-chest movement was the Council of Social Agencies, an organization of private social

work and social workers for the purpose of coordinating social practice and raising the standards of social work. This movement has been made necessary because of the vast array of independent philanthropic efforts. One of the valid criticisms of private social work is that it is sporadic, is independently projected, and often overlaps. Then, too, it leaves many important areas of human need untouched.

The origin of this movement for cooperation in social work goes back to the '60s and '70s of last century, when, in London for example, conditions became so acute that in order to do intelligent social work it became necessary for organizations to investigate every case of need before relief was supplied. This situation in England produced what is called "The Charity Organization Society" movement, a movement which has stood for the principle that before aid is given to a family or a person in need, an attempt will be made to find out if and what other agency might also be putting in relief.

Strange as it might seem, there are many applicants for relief who exploit a philanthropic agency and deliberately secure relief from as many agencies as possible, sometimes using an alias. The Charity Organization Society is now perhaps the largest single movement within the field of private social work. It is organized in practically all modern countries; the various branches assist one another in the investigation and treatment of inter-city problems.

III. *Public Welfare Administration*

NEXT to education the state's greatest problem is the care of its handicapped,—the insane, feebleminded, delinquent, dependent, etc. In most American states, as a matter of fact, the second largest item of expense is the cost of administering public welfare activities.

Unlike education, which is a matter for the towns and local districts, public welfare—in the main—is administered directly by the state. This situation calls for a major division of state government devoted exclusively to these matters.

Beginning with the Massachusetts State Board of Charity, in 1863, all but three states—Nevada, Mississippi, and Utah—have created central boards or departments of public welfare.

Specifically, a state board of public welfare is a non-partisan body of capable citizens, serving without pay. They are appointed by the Governor with the consent of the Legislature, and are usually empowered to coordinate and standardize the work of all institutions and agencies dealing with the dependent, neglected, delinquent, physically or mentally handicapped classes supported wholly or in part by the state or any subdivision thereof.

Such a board also acts as a clearing house and a research agency on all public welfare problems affecting the state. Not only does such a board or department call attention of the legislature to current needs, tendencies, and proposals, but also formulates and sponsors preventive programs calculated to minimize public welfare problems and activities.

An ideal board or department of public welfare resembles in most particulars the existing state boards of education, except that the executive officer should be appointed by the board rather than elected by the people.

IV. *Trained Social Workers*

SOCIAL work is successful only when competent people adminis-

ter it. An adequate personality, a liberal education, and a period of professional training—usually a year's graduate study in one of the score or so of training schools—are the minima. This emphasis upon training is not, of course, meant to disparage the volunteer worker. As a matter of fact, there is a definite place—especially in our Church—for the untrained visitor in the field of social work.

MANY people argue that all funds devoted to social work should be devoted to relief, and as little as possible to "overhead," including the salaries of social workers. A moment's reflection will show how superficial, in general, this view is. Which is sounder, for instance, in the case of a destitute family: To furnish sustenance for the family without case-work, or to investigate the problem carefully and determine the causes of poverty? to remedy them by (a) finding employment for the breadwinners, (b) arranging for medical care if necessary, (c) getting indifferent relatives to share the responsibility, and so forth? There is but one answer to such a question.

Attendance at conference of one sort or another is not a substitute for training in social work. National conventions of social work for social workers are valuable—and more or less indispensable—for trained workers in service. State conferences of social work serve a double purpose. In the first place they educate the laity with respect to (a) the nature of social problems and (b) the scope and methods of social work. Secondly, they are an invaluable means of promoting professionalism in the ranks of social workers.

Questions for the Further Stimulation of Thought

1. How is social work financed in your community? What are the relative amounts from taxes and from private philanthropy?

2. Does your community indulge in "tag-days?" What are the arguments for and against raising money in this way?

3. To what extent is social or public welfare work in your community or state endowed? During the past quarter of a century, what large donations have been made for social work?

4. Outline a program for raising the standards of social and public welfare work in your community and for securing the establishment of a state department of public welfare in Utah.

5. Analyze further the objection to "overhead costs" in social work.

6. To what extent is your community supplied with trained social workers?

7. What improvements might be made in the present methods of selecting and training volunteer social workers?

8. Is there a state conference of social work in your state? What are its history, aims, and achievements? What place should it fill?

Florence Crismon Rich

Daughter of Mrs. Elizabeth C. Crismon, former member of the General Board

ON January 20, 1930, Florence Crismon Rich passed from earth life to a sphere of greater activity. All who knew her loved her and appreciated her gentleness, tenderness, firmness, ability, and culture.

Florence came to bless her parents' home, January 1, 1874. What a New Year's gift she proved to be! for she filled the home with joy. When she went to school she stood out as superior, and one of her schoolmates thus characterized her: "A lovely girl has come to school. She's just like a rosebud among a lot of sunflowers."

On December 11, 1895, she married John Y. Rich, and to them were born four sons: Robert, who died in infancy; Denton, Jefferson, and Joseph Caine. Florence was a self-sacrificing wife and mother. It may be truly said of her that she was devoted in all the relations of life; as daughter, sister, wife, mother, she played her part well.

Her husband, her children, her mother, her home, were her first care. When her obligations to these were fulfilled and she had time for other things, she liked to delve into literature and to mingle with those who also loved the great authors. She was a charter member of the Author's Club and belonged also to the Cleofan.

SELDOM is it given to a mother to have such constant companionship with a daughter as existed between Mrs. Crismon and Florence. For only a few years were they separated, when Florence was away at school, and for five years after her marriage when she resided in Brigham City. She knew her mother's pleasure in the Author's Club and made it possible for her to attend the sessions for years.

Unselfish devotion was manifest in the home. Never was an unkind or contentious word heard. When pain racked her body, she tried to conceal her suffering.

When It's Almond Blossom Time

By Lydia Hall

When it's springtime, lovely springtime
And the sky is all a-glow,
When the mocking birds are singing
And the south winds softly blow,
When the honey bees are buzzing
Where the honey suckles climb,
When the world is full of beauty
Then it's almond blossom time.

When the petals, pink are falling,
Lightly falling on the ground,
And the spark'ing brooklet's singing
With a very merry sound,
When the lovely fragrance tells us
That the world is all in rhyme,
Then you know beyond all doubting
That it's almond blossom time.

Notes from the Field

Rigby Stake:

IT gives us great pleasure to publish this little picture of the Ririe Ward, in Rigby Stake. Taken last spring, it seems to be expressive of Relief Society groups. As we note, the sisters in the picture range from the darling little babies in their mothers' arms, up to the mature women, who have written in their faces something of the story of life. These pictures are very expressive

—a fine demonstration of the message of Relief Society to all women of the Church, appealing alike to the mother with her first baby and to the grandmother. That Relief Society women excel in more things than one, the reports from all parts where the organization exists clearly demonstrate. These accounts are eloquent of activity along all lines of development, physical, intellectual, spiritual.

Big Horn Stake:

THE office is in receipt of a most excellent cook-book of tested recipes. It is gotten out in a very attractive and practical manner, with a blue oilcloth cover, rendering it usable in every kitchen. The book not only is filled with excellent recipes for all kinds of articles of food, but it is also interspersed with very fine suggestions that cover the whole range of housekeeping. We congratulate the Big Horn Stake upon this achievement; it is another evidence of their enterprise, energy, and vision.

Alpine Stake:

AT the close of 1929, as a compliment to the ward officers and class leaders of the stake, a unique luncheon was given in the Alpine Stake Tabernacle by the Relief Society Stake Board. Two long tables, with covers set for 51 guests, were transformed into a mass of color by the use of Autumn flowers and table center pieces made of pumpkin bowls filled with red and yellow apples. This introduced the Hallowe'en motive, which was most effective in the soft gleam of lighted orange tapers.

The guests wore Hallowe'en caps and presented a most effective ap-

pearance. President Maud D. Christensen presided as toastmistress during the following program: Toast, "A Recipe for the 1 o'clock Meeting," by Jennie Cunningham: Toast, "The Relief Society Quilting Bee," by Eleanor Nicholes; Toast to the Board Members, by Hannah Ashby; Toast to the Ward Presidents, by Pearl Loveless. The occasion was greatly enhanced in value by the presence of General Board Member Jennie B. Knight, who was a special guest. Very fine music concluded a most interesting program.

Deseret Stake:

AT the regular Union Meeting during the Summer of 1929, a course in "Methods of Teaching" was given for all the Relief Society class leaders of the stake. Each ward in the stake held a Visiting Teachers' Convention during the summer and fall. The aim of these conventions was to encourage the teachers and help them to sense more fully their importance and responsibility in the organization. One or more stake board members attended these conventions.

Successful Ward Conferences were held in each ward during the past year. A number of talks, all bearing on the theme of the home, gave the ward as well as the stake workers an opportunity for self-expression.

The stake as a whole adopted a six months' plan for the Work and Business Meetings. This was successful in standardizing the work and producing the effects desired.

DURING the past year the stake board made regular visits to the wards, and the entire program on these occasions was furnished by the stake board. The theme upon which all the talks were built was Happiness.

On July 10, eight of the stake board members, with their husbands, took an outing to Beaver and Puffers' Lake. Breakfast was cooked camp fire style at Cove Fort. After having a regular monthly board meeting with one of the former board members in Beaver, the party returned to Puffers' Lake, where dinner was served. Hikes to the lake and other beauty spots made a most delightful conclusion to the excursion, which was a combination of recreation and demonstration of Relief Society work.

Liberty Stake:

ONE of the outstanding features of last summer's pleasure enjoyed by the sisters of the Eighth Ward Relief Society, was a glorious trip to the Arizona Temple. The sisters, 25 in number, chartered a bus from the Union Bus Company, and left the Eighth Ward Chapel on the morning of May 22, arriving in Arizona, May 24, at 8 a. m.

As the party approached the temple, it appeared a most beautiful sight. The temple workers were waiting for the sisters on the temple steps. President Udall welcomed the party, and took them through all the rooms of the temple. The beauty of the Mesa Temple is most wonderful, yet its extreme simplicity makes a very great appeal. The influence of this appeal was felt by all who had the opportunity of enjoying it. It was an experience the sisters will never forget.

Before going through the temple a testimony meeting was held, and all responded to the wonderful spirit in the sacred hall. It was a great privilege for our women to be able to work for the Lamanite sisters. After the sessions in the temple,

Brother James W. Lesueur presented the party with a book of Indian Legends, compiled by himself. The party felt that it was a most unusual

opportunity to be taken sightseeing after the temple excursion. They saw the Indians on their reservations, the Jaredite Canal, and other historical places. The party is photographed under the giant cactus.

After the party had concluded its sightseeing tour, it returned to Salt Lake by way of Death Valley, where a rather thrilling experience occurred in the form of a sand storm. The whole excursion was wonderful, never to be forgotten by those who were fortunate enough to be in the party.

The Lund Home:

BEFORE the holidays it was suggested to the General Board of Relief Society that books would be a most acceptable contribution to the Lund Home. The reading material available there was quite limited, as the boys do not have access to a public library. The board members were asked to bring into the office, for the boys, any books or magazines that could be spared from home libraries. Subscriptions were given for boys' magazines, and a fine selection of books assembled. The following letter is an eloquent expression of the appreciation felt by the boys:

"Dear Friends:

"We are sorry that we have neglected sending this letter before. We had a very fine, memorable Christmas, for which you are largely responsible. The books which were given to us are about the choicest and best selected volumes that can be given to boys. We are very grateful to our dear friends who have contributed to us. We thoroughly enjoyed the candy and nuts, and we wish to thank you again for these. The victrola is quite an amusing novelty, and we are afraid that if we don't stop playing it all the time that it will soon wear out. Our tree was decorated prettier than any other we have ever had; thanks for the decorations and all other gifts that you have contributed for our happiness.

"Your very grateful friends,
"Lund Home Boys."

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By Carrie Tanner

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Like acorn small it grows to mighty oak
That firm withstands the angry tempest rage.
Or like the vine, it climbs and spreads and clings
Around the precious words of truth revealed,
And blossoms in the warmth of God's great love.
O strong and sacred power that sustains
The noble martyr on the torturing cross,
Who fain would know the agonizing pain
Ere from the lips would send denial foul.
The mighty power that doth stay the flame,
Or close, for purpose great, the lion's jaw.
The path we walk that leads us on and on;
And though the night be dark, the gloom be chill,
The way be steep, it leads to wondrous gate
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